THE QUAKERS SHAKEN:

OR,

A DISCOVERY

Of the ERROURS of that Sect,

BY

JOHN GILPIN,

Of the Town of *Kendale* in *Westmoreland*, who was once one of the said Sect, and afterwards by Gods grace left the same.

Attested by the Major and Pastour of *Kendale*, and diverse others.

Printed at London, *and re-printed in* Edinburgh, *Anno* 1654.

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THE mind of man destitute of Gods Grace, doth (like untilled ground) luxuriate into wickednesse and vanity, being very prone to close with the suggestions of the grand adversary of his soul: yea, though he hath had some taste of the things that are excellent; yet such is his courtesie, that he will be seeking after novelties. Old truths (like the *Manna* to the *Israelites* after a constant and continued falling of it) become nauseous: the truth hereof hath been found in all ages by lamentable experience, but especially in these our dayes, which have been as fruitfull of new opinions in matters of Religion, as *Africa* it self of Monsters.

Some (though few in comparison) God is pleased to recall, who have gone astray in this kind, and to bring them to a clear sight of their folly, of which number I (by Gods Grace towards me) am one: I desire to acknowledge him in it, and to give him the praise of it, and think my self bound in conscience, as a testimony of my thankfulnesse to God for my deliverance; to declare it to the World, that so others may hear and fear, and take warning by my example. They who have been lately in the Northern parts of *England*, cannot be ignorant how

prevalent the impoſture of Quaking hath been for theſe nine or ten Moneths laſt paſt, in which ſnare I my ſelf (among many poor deluded ſouls) was taken in *May* laſt 1653, though by Gods goodneſs tovvards me the ſnare is broken, and I am eſcaped, a true accouut vvhereof take as follovveth.

I being deſirous to aſſociate my ſelf vvith this Faction at their Meeting, and to hear ſome of them ſpeak (to uſe their ovvn expreſſion) acquainted one of their ovvn vvith it, *viz. George Bayley* of *Kendale*, vvho gave me great encouragement herein from his ovvn experience, of much advantage received by him in that vvay: Whereupon I vvent ſoon after to their Meeting at *Richard Newby's* houſe, where I ſtaid about two hours (*viz.* from eight til ten at night) where *Chriſtopher Atkinſon* was Speaker, whoſe drift was to deny all Miniſteriall teaching and Ordinances, together with all notionall knowledge formerly gained by uſe of ſuch means, to become as though we had never learned any thing thereby ſavingly, and to lay a new ground work, *viz.* to be taught of God within our ſelves by vvaiting upon an invvard light, vvhich (as they aſſert) lies lovv hidden under the earth, *viz.* the old man vvhich is of the earth, earthy. Hereupon I reſolved to cloſe vvith them, after vvhich time I vvas afraid to read any good Books, or hear any preaching Miniſter, or call to remembrance any thing vvhich I had formerly learned out of Gods Word concerning God or Chriſt, or mine ovvn eſtate, or any other ſubject contained in Stripture: for I vvas perſvvaded by their teaching, that vvhatſoever I had learned out of Gods Word by hearing, reading, catechiſing, &c. vvas but notionall, carnall, and hanging upon the Tree of Knovvledg: in vvhich condition vvhilſt I abode, they affirmed me to be under the Curſe, applying this expreſſion, though very impertinently, *Curſed is every one that hangeth on the Tree.*

After this, going a ſecond time to one of their Meetings at *Edmond Newbyes*, I had ſome conference by the vvay vvith ſome of themſelves vvhich vvent vvith me, amongſt other blaſphemies one *Robert Colliſon* affirmed, that Chriſt vvas as man, had his failings, for he diſtruſted God (quoth he) upon the croſs, vvhen he cryed out, *My God, my God, vvhy haſt thou forſaken me?* to vvhom I anſvvered, that then he ſuffred as as an evil doer, & ſo could not purchaſe redemption for us: after this coming home, he

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who then was Speaker, urged us to take up the Crosse daily, and to abide under it; saying, *Carry the Crosse all day, and it will keep thee at night*: that this would keep us low and humble, and kill and make alive: further he endeavoured to perswade his Auditors to hearken to a voice within them, teaching that Gods voice was a still voice; after which I resolved in my thoughts to wait for the manifestation of these things within my self.

After a while, going a third time to their meeting, as I went I was somewhat troubled in my thoughts at the remembrance of that hideous blasphemy uttered by the party before named, whereupon I spake publickly to them at their meeting concerning it, telling them that I would not any further joyn with them if they were all of that mind, to which som of them (after much whispering) answered negatively, wishing me not to let it trouble me; for he which spake so to me was not rightly called; with which answer I was at present satisfied, and did adhere to my former resolution. Not long after I went to another Meeting upon a Lords Day, at *Robert Collisons* house in *Kendale*, where the aforesaid *Atkinson* was Speaker, who beginning about nine a clock in the forenoon, continued till three in the afternoon, in which time he spake much (according to his usuall manner) of the great experience which he had of God from the light within him, which light I not finding to be in my self, was very much troubled, apprehending my condition to be very bad, finding nothing but blindnesse and hardnesse, yet I still expected the appearance of that light within me, and earnestly desired that I might fall into quaking and trembling, apprehending that I should thereby attain to the immediate discoveries of God unto me. Upon my departure from thence, I perused a Pamphlet set forth by some of the same Faction being in *York* Castle, the main scope of it was against the Ministry; immediately after walking in my Bed-chamber, I began (as I have formerly desired) to tremble and quake so extreamly, that I could not stand upon my feet, but was constrained to fall down upon my bed, where I howled and cryed (as it is usuall with them) in a terrible and hideous manner, to the great astonishment of my Family: Nevertheless I my self was not at all affected with fear, because it was a satisfaction to my former desires, and I looked upon it as the beginning of the pangs of the new birth,

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and expected that the issue of it would be good; when I had continued about half an hour in that condition, I ceased from howling and crying gradually; after which I rose up again beginning to rejoyce, thinking with my self that now I could bear witnesse against the Ministers of *England* as false Prophets and Priests of *Baal*, because I never found such affects and operations upon me by so long continuance under their Ministery: After this, going to bed, I was much troubled all that night following in my sleep with dreams concerning my condition, and had a discovery of my sins in particular, especially of Covetuousnesse, the Devil working strongly upon my imagination; I apprehended that all sin was about to be hewed down, and rooted up in me, and (to my apprehension) the sin of Covetuousnesse had great long roots which did visibly appear to me when it was rooted up: Afterwards lying awake, and thinking upon the dreams and visions I had formerly been troubled with, I sensibly perceived some thing (as I imagined) lighting on my neck, giving me a great stroak which caused much pain to me, and after that another which was lesse then the first, and so a third and fourth, each stroak being lesse then the former, and each stroke descending lower down, till it came to the middle of my back, and then I thought something entered into my body, which I perswaded my self (from Satans instigation) to be the Spirit of God descending upon me like a Dove and entring into me, whereupon I heard (in my conceit) a voice within me saying, *It is day*; whereupon, looking up and perceiving it to be light, I answered, *Yea*: the voice replyed twice over to me, and said, *as certain as it is light, so certainly shall Christ give thee light.*

After this I continued two or three dayes waiting for further discoveries of light within me, being rapt up into an extasie of excessive joy, and sometimes again exceedingly dejected with fears and doubts of my condition, whether it were really good, or I were under Satans delusions: yet still I waited for further manifestations, and walking into the Garden, lying down upon the ground with my face towards the earth, my right hand began extreamly to shake, so as I could not hold it still, the meaning whereof whilst I was wondring what it should be, and apprehending my self as being shaken by the hand, I was brought into

into another rapture of great joy, imagining it to be a figure of my ſpirituall Martiage and Union with Christ. Then preſently I was by the power within me raiſed, and ſet upon my feet, and by the ſame power turned and laid upon my back, with my face towards the skie; at which time all my ſins particularly were again brought into my memory, and at the remembrance of every ſin, my hand was carried round about with giving a little pat upon the ground, and then I imagined I heard a voice ſaying, *Now ſuch a ſin is mortified*: after which I being perſwaded by it, that all my ſins were mortified by it one by one, the power that I was then acted by, permitted me to ariſe up again of my ſelf, ſaying unto me, *Ask whatſoever thou wilt of the Father in my Name, and he wil give it thee*: I replied, I know not what to ask, and therefore deſired that power to teach me what I ſhould ask: He anſwered me again, and bid me ask *Wiſdome in the firſt place*: Whereupon I deſired alſo that God would give me ſuch things as were moſt for his glory and the good of others: whereunto the power anſwered, *that my requeſt was granted, and that I ſhould alſo be indued with the gift of Prophecy and ſinging praiſes to God*. Wherewith being ſatisfied, I went to another Meeting within an hour after, at *William Dodding's* houſe in *Kendale*, which was the fifth and laſt Meeting that I was at with them, where *Chriſtopher Atkinſon* being Speaker, I was much more affected with what he ſpake then formerly, as being able more inwardly to witnes in part what he ſpoke. After he had done, and a little paule had, the company roſe up, as if they had been ready to depart, I my ſelf was ready to go away with the firſt, but the Wife of the houſe (*Iſa. Dodding*) took me by the hand, and wringing it very hard, bade me ſit down again, which I did, and preſently after one *John Audland* ſtood up, and began to ſpeak, ſaying, *Cannot you watch one hour?* and ſo proceeded after the uſuall manner. In the time of his ſpeaking, I was by the power within me, drawn from the chair upon which I ſat, and throwne upon the ground in the midſt of the Company, where I lay all night: all which time my body and all the members of it were ſtill in motion, I being turned from my back to my belly, and ſo back again ſeverall times, and making croſſes continually with my legs one over the other, my hands alſo were carried to and fro upon the

ground

ground by a compulsive power, as if I had been writing upon the ground: in all which actions and motions, I acted not in the least measure by a naturall power of mine own, neither did I resist, or could I resist that power which acted me, but was altogether passive; I was perswaded that it was the immediat power of Christ, and heard to my thinking a voice speaking to me and saying, *that that writing with my hand upon the ground, did signifie the writing of the Law within my heart.* Having layn all night upon the ground in the manner aforesaid, the power (as before in other actions) moved my hands to my head, and laid them upon the top thereof fast closed together, whereupon I heard a voice saying, *Christ in God, and God in Christ, and Christ in thee:* which words I was compelled to sing forth before the Company in a strange manner, and with such a voice as was not naturally mine own; I sung also divers phrases of Scripture which were given into me: after which I was raised from the ground, and set upon my feet by the power within me, which bade me be humble, and brought me down again upon my knees, and with a whispering voice said to me, *stoop low, low*: and having stooped neer the ground with my face, it said to me, *Take up thy cross and follow me*: Whereupon arising I was led out of the house (by the back door), down to the River, and back again from thence into the Town another way, where I was sensibly drawn down the street, and caused suddenly to turn aside to a door of an house, (my self not knowing who lived in it) two of the said Company following me all the time, *viz. William Dodding*, and *John Audland*, and seeing me to go to that door, said, *Whither wilt thou go? this is the fidlers house*: I answered, *Whose house soever it be, Christ leads me hither, and hither I must go*: whereupon my hand was carried to knock at the door, and commanded by a voice to say, *Behold, Christ stands at the door and knocks*: after a while the Fidler opened, and I was led into the house, not speaking any thing unto him, where my hand was carried to a Base-viol hanging up in the house: I took it down and began to play upon it with my fingers, and was immediatly compelled to fall a-dancing, which I seldome or never in all my life did before: Whereupon I questioned what power it should be that carried me forth to such actions, to which the voice within me replied,

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This is not because I love musick, for I hate it, but to signifie unto thee what joy there is in heaven at thy conversion, as also what spiritall melody thou shalt have hereafter: then I was led out of the house into the street, and so carried along through the Town, being moved to proclaim as I went, *I am the way the truth and the life*, with other expressions to like purpose; after which I was brought to mine own house, the aforesaid *William Dodding* going along with me, acknowledged that he had no power to leave me all this time; being come home, the same power would not suffer me to rest, but cast me upon the ground, and caused me to make circles round about the house with my hand, with many the like actions, telling me, *that I was putting off the old man*: my hand also was carried to take up a stone which lay upon the floor (which in my apprehension was in the form of a mans heart (the voice within me telling me, *that Christ had taken that stone out of mine heart, and given me an heart of flesh*, and my hand was moved to hold it forth to the spectators, and my tongue to utter this sentence, *except you see signes and wonders you will not beleeve*; and throwing the aforesaid stone amongst them, I said; *Lo here is my heart of stone*; afterwards, being cast upon the ground upon my back, the voice spake to me, saying, *thou shalt have two Angels to keep thee*; whereupon immediatly two Swallows descended down the Chimney, and sat upon a shelf over against the place where I lay: this others in the house besides my self beheld, and I cried to them, *my Angels, my Angels*, being perswaded that they were Angels from Heaven, and that it was a fulfilling the promise; I held out my hand towards them expecting they should have come to me, but they did not, but ascended up the Chimney, though both the door and the window were open.

I was also by the same power carried out of doores upon my hands and knees into the street, which my Wife and others seeing endeavoured to hinder me, but I told them I would not be hindered, but leave Wife, Children, and all to follow Christ: in this manner I went up the street, thinking that I bore a Crosse upon my neck, and continued in this motion till some pulled me out of the mire and dirt, and by force carried me into the house again; whereupon I was moved to point to one of them which brought me in, and to say to her, *Christ points at thee, thou*

art a wicked Woman, and hast hindered the Work of the Lord; then the voice asked me where my Crosse was, telling me I had scattered it, whereupon I was moved to make a Crosse with my finger upon the floor, and forced to set my head upon it, playing to plie turvie, or bull necks, thinking then I had re-taken up my Crosse: in these actions I was kept a long while, having many Scripture expressions given in, to the admiration of all that heard me; sometimes I was forced to leap and dance, this expression being given in to me, *Now I have finished the work which thou gavest me to do*, thinking then my Redemption fully accomplished; but my joy continued not, for I was cast down again, and the voice told me, *I had offended God, in attributing that to my self which was proper to Christ*; whereupon I was cast upon the ground, and lying upon my belly, I was forced to lick the dust, and my hand carried to strike extraordinarly upon my head, having a voice given me, *that no sin must go unpunished*; so creeping up and down the house, I heard a voice, saying, *Where is thy Crosse?* upon which looking aside, I thought I saw a visible Crosse hanging in a thread, which with my hand I put behind my neck; I was kept in these postures all that day till evening, when many Quakers came in to me, who spake nothing but thus, *Be lowly, mind thy condition, and hearken to the voice Within*; not giving any words of comfort or reproof, or putting up any Petition at all for me, but departed, leaving me in this condition; my strength being almost spent, and my body much consumed by continuall restlessenesse: Two of them offered to watch with me that night, but I refused, telling them I was well, whereupon they departed. After this, my Wife and Family being gone to bed, I being alone in the house, began to re-collect my self, and to question whether that power by which I had been so strangly acted, were Divine or Diabolicall? whereupon I was immediatly struck with a pannick fear, and my hand was carried to take up a Knife which lay upon the Table, which being done, my hand was carried with it towards my throat, and the voice said to me, *open a hole there, and I will give thee the Words of eternall life*; whereupon I answered, *what with a Knife?* and so threw the Knif away, being confident it was a temptation, from which I desire God to deliver me: My Wife being in bed in the next room, and hearing me speak when

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none was with me, came out, and desired me to go to bed, which I did at her entreaty: all the night following I was fully resolved that it was the Devils power that had acted me all along formerly, and was perswaded that I was really possest with a Devill, which must be ejected; and in the morning I verily thought that a Devill went out of me, at which instant I roared very hideously, crying, *now is the Devil gone out of me*, at which instant I and my Family heard it thunder, (though none in the Town besides heard it) which made me think it was the Devill, *he being the Prince of the power of the air*; soon after the same power came under another notion, and told me, *that it was Satan that had possest and led me heretofore, but now Christ was come, and he by his power had cast out Satan, and convinced me, that what ever I had done the day before was in obedience to Satan, and that as I had served the Divell all the day before in my clothes, so that day I must undo all that I had formerly done, onely in my shirt in Obedience to Christ*: which immediately I endeavoured, rising out of my bed, and going into the street with my shirt onely; but my Wife and others soon laid hold upon me, and stopt me: whereupon the power within me told me, *that I must be carried into the house with four Women, as I had been the day before, or else I should perpetually stand there like a pillar of Salt, as* Lots *Wife did*: So I was born in by four Women, who carried me again into my bed, which being done, I told them, *I had been doing the Devils work the day before, but to day I must do the work of Christ*, and pointing at a Woman whom I had pointed at the day before, said these words, *the Devil told me yesterday that you were a Wicked woman, but now Christ tels me that you are Gods servant*; the woman being departed, I fell to acting in my shirt only, upon the bed, as I had done formerly upon the house floor, playing topsie turvie from one bed to another, whereby I might have undon my self; but the power which acted me, bid me not fear, *for I will give thee strength*. After this the power told me, *that the devil had the other day commanded me to bear my crosse, but now Christ commands thee to lay aside thy Crosse, for Christ takes no pleasure in Crosses, nor will he have me Worship them, as yesterday I had done*: Further, the power said to me, *the devill made thee yesterday to ly all day upon the ground, but now I have provided a bed for thee*, giving in this Scripture to me, *My yoke is easie*; promising also, *to give me bread*

of life to eat, and water of life to drink, and that out of my belly should flow Rivers of living water; whereupon my teeth were caused to move, as if I had been eating; and I thought I felt in my belly, a flowing up and down as of waters, I was also perswaded, that yesterday the Devils Angels had waited on me, but now Christs Angels should guard me; whereupon I saw two Butter-flies in the window, to which my hand was carried, and having taken one of them in my hand, I was moved by the power within me to put it into my mouth, and did swallow it down into my body, which having done, I took the other in my hand, and was moved to put it to my throat, the power telling me, *it should enter in there*, saying, *nothing is impossible to them that beleeve.* After this I was caused to make circles upon the bed, as I had done formerly upon the ground; whereupon I began to think that this was not of God, and so began to resist the power by which I was acted, and thereupon fell into great fear and doubting, crying out, *Lord What Wilt thou have me to do?* but the power told me, *that it was too late to cry unto God, for sentence was already pronounced against me*; whereupon I lay down in my bed much despairing, and was then convict, that it was the devill which had again deluded me; in which condition having laien a short space, I was again assaulted by a power the third time, which told me, *that it Was a white devill that had deceived me the latter time, but now Christ was come indeed, and he would cast him out*, whereupon I apprehended that Devill also to be ejected; after which, as I lay in my bed, all the members of my body fell a working, as if the pangs of death had been upon me, the power telling me, *that it was the pangs of the new birth, and that Christ was new born in me*, with which I was somewhat satisfied, lying in that condition a whole day; in which time the power perswaded me, *that I should Work Wonders, and cast out devils in his name*: soon after two Quakers came to me, *viz. Geo. Bayley*, and *J. Braban*, whom I told that I had two devils cast out of me, but now Christ was in me for a truth; then the power (pretending to be Christ) said these words, *I was crowned with a Crown of thornes, but I will crown thee With a crown of glory*, and bad me (as a figure thereof) *to set my fist upon my head, and it should appear to the standers by as a glorious crown, though I saw nothing my self*, which having done, I spake to the standers by, saying, *what do you see?* whereunto they gave

gave me no answer (being Quakers) but turned their eyes another way, the power telling me, *that they saw the crown upon my head; but were so strucken with admiration, that they could not expresse what they saw*; immediately the power bad me tell one of the Quakers then present, *that he had a devil in him, and that I should have power to cast him out*; whereupon I said to him, *G. thou hast a devil within thee*, the power told me he should *quake and tremble*, which immediatly he did; the power bad me speak to him *to fall flat upon the ground*, which he did, and after a little space rose again, and I asked him whether *the devil were gone out of him* (having been before perswaded by the power that I should cast him out) to which he gave me no answer, but the power told me *that the Devil was ejected*. I was told also by the same power who (of those that came to see me) *had devils and who not*; *and that my Wife, and my Mother had devils in them, but I had power given me to cast them out*. After this, beginning again to question whether this were Christ or not, I fell into great fear and doubting, as formerly; whereupon the devill discovered himself to be the devill, and told me, *that all this while I had been serving him, and blaspheming God, and that it was now too late to repent*, whereupon I was brought into despair for a time, thinking every thing which I either heard or saw, to be the Devill come to fetch me away: one while I thought that I should be taken away in a flame of fire, or else that the earth would swallow me up quick; whereupon I called my Wife, and desired her to bring up my Children in the fear of God, for the devill would fetch me away, my self still thinking that he was drawing me out of the bed; thus I apprehended my self wholly under the power of the devill, and had no power to recover my self out of that sad condition. At last I began (having been so long deluded) to desist from hearkning to the voice within me, and apply my self unto God, in and through Christ, for deliverance from the power of Satan, knowing that God was able to deliver me, though I were so farre involved in the snare of the devill; thereupon my faith was in some measure raised to beleeve that God would deliver me: whereupon I was presently in a great agonie, and did sweat extreamly, in which condition I continued all night, but was somewhat more chearfull in the morning, esteeming my self in some measure rescued from the power of the Devill: yet having not resolved, as yet

finally to desert that way, I was soon again assaulted by the same power, telling me, *that now the devil was finally cast out of me, and that the room within me must not be left empty, but that Christ must come and have the whole, and sole possession, or else Satan would return and re-enter with seven other Devils worse then himself*, telling me withall, *that he was* CHRIST, and soliciting me to entertain and imbrace him as he had done formerly: I resisted the suggestions of this power for a time, having bin so often deluded: whereupon as a motive to perswade me to entertain it, he represented to my memory all, or most of the remarkable passages of my life, both in *England* and *Scotland*, told me how long I should live, *viz.* ten years, and where I should die, *viz.* at *London*, and that I had a weak body, but he would strengthen it, and thereupon caused me to rub my body all over with my hands, at which instant I conceived my body to receive strength, and the members thereof to be more in substance then before: with diverse other passages, promising me prosperity in the World, and speaking these words to me. *John* 4. 29. *Behold a man that hath told thee all things that ever thou didst, is not this Christ?* whereupon I was at last perswaded to imbrace this power, thinking that it was Christ indeed; whereupon I was presently sensible of a working throughout my whole body, which soon ceased, and then I thought that my condition was good, and Christ to be really in me: afterwards this power told me, that I had highly offended God in all my former passages, in giving way to Satan, and that I was guilty of all sins except that against the holy Ghost, but told me, that I did it ignorantly, and therefore he had pity on me: I was further perswaded by the same power, that I should lye (seemingly) dead, which I did, not daring to stirre, till the power moved me. Lying thus a while, the power began first to move one of my legs, and then the other, after that my hands, & then my head, and at last my whole body: causing me to sit up in my bed, and telling me, *that thus should my body be quickned and raised up again at the last day*: then the power told me, *that I must pull off my shirt, and my cap, and the napkin which I had about my neck*, saying, *that whatsoever was about me was polluted, & that he hated the garment spotted with the flesh*; whereupon I pull'd them off, and threw them on the ground, uttering the same words, *that I hated the garments spotted with the flesh*; the power also told me, *that all my*

bonds

bonds were broken, and my cords loosened, and that Christ had set me free: whereupon calling for a clean shirt, and other linnen, I arose, concluding my self to be in a good condition; yet finding my self being up no better, nor my body more strengthned, but rather weakned, I began to see that I had been deluded in this last business as formerly: whereupon I was stricken with fear, and walking into the Garden, I thought one while that the Devill would pull me into the earth, and another while that he would pull me into the air, so that I was afraid to continue abroad, and came again into the house, and suspected every thing that I heard to be the Devill waiting to fetch me away; being in this perplexity of soul, I began to consider how grievously I had offended God in rejecting the use of all externall means, as reading, hearing, prayer, *&c.* in the use wherof God hath commanded us to wait upon him, and therefore that it was most just with him to leave me to my self, and to give me over to strong delusion, that I should beleeve lies, which was my condition for a time, by the just judgement of God upon me, as for other provocations, so especially for rejecting the revealed will of God in his Word, and hearkning only to a voice within me; because what was spoken by it, was seconded by lying Wonders, of which God hath given notice in his Word, that so his people might not give credit to them, nor be deluded by them. I hope the Reader will so far give heed to what I have related concerning my self, as to learn thereby to take heed of being imposed upon by the Devil, though he doth transform himself into an angell of light: which advantage if any reap by it, I have my end: it hath been no small burthen to my conscience (since Gods gracious deliverance of me from this snare) that I should so farre gratifie the grand Adversarie, as not onely to listen to his sugestions, and imbrace his voice for the voice of Christ, but also wholly to neglect those means, in the constant and conscientious use whereof God hath promised to reveal himself unto his people, and to give in comfort to them, which because I found not (though through my own default) I did in effect say, *why should I wait for the Lord any longer?* and so turned unto lying vanities. Oh, that all who affect novelties, would seriously consider of it, and take warning by it: for *Turpius ejicitur quam non admittitur*. It is easier to withstand the devill at his first assault, then to expell him being once admitted:

admitted: Many besides my self, have bin, and are in the like condition, but few or none to whom the Lord hath manifested his Grace in such a manner as to my self: I had before this made this known to the world, had I had tranquillity of Conscience, and composure of spirit, which blessing the Lord having in his grace restored to me, I desire the Christian Reader to joyn with me in returning praises unto the Lord for his goodnesse towards me: I rest fully perswaded, and I think it doth evidently appear (by what is mentioned in this Relation) to persons unprejudiced, that my Quaking and Trembling was of the devill, that I was acted wholly and solely by him whilst in this condition, and I do really beleeve that others in the like condition which I was then in, would be of the same mind with me, upon serious tryall of their condition by the principles of Christian Religion, and sanctified Reason; least the strangeness of some passages in this Relation, should put the faith of any one upon the rack, or make them question the truth thereof; I have not onely given testimony my self of it, by subscribing my Name, but also procured severall persons of known fidelity living in, or neer *Kendale*, (whose Names are underwritten) to testifie the probability, (if not the certainty) of the truth of it, by what they have seen, and heard.

JOHN GILPIN.

I beleeve this Relation to be true, Edward Turner *Mayor of* Kendale.

By what I have heard of the carriage of John Gilpin, *and his actings, I do beleeve this Relation to be true*, John Awher.

I saw him when he went through the Town, declaring himself, the way, truth, and life. Ja. Cock.

We beleeve this Relation to be true.

T. Walker, *Pastor of* Kendale.
J. Myriell, *Master of the Free-Schoole there.*
Rich. Prissoe.
Tho. Sandes.
Allen Gilpin.
John Washington.
Rob. Fisher.

FINIS.